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HENRY KUHN, Nat'l Sec'y, S. L. P.

NEW YORK, FEBRUARY 18, 1900.

PRICE 2 CENTS.

SEATTLE, WASH.

Proudly Enters the Municipal Field of Battle.

Revolutionary up to the Hilt.

Platform, Ticket, Attitude and Tactics Ring With the Clear Notes of Proletarian Class-Conscious Intelligence. — Clear the Way, for We Are Coming, Clear the Way!

SEATTLE, Wash., Feb. 2.—Sunday, January 28th, was a historic date in the city of Seattle. Then, for the first time in its history, did the Socialist Labor Party in this city meet in convention and nominate a full municipal ticket upon a working class platform. Our Party is the first to hold its convention. We are the first gun.

Promptly at 10 o'clock, Comrade William H. Walker, secretary of Section Seattle, opened the convention, and read the call. Comrade Raymond Blaine was made temporary chairman, and Comrade Blumer temporary secretary. Committees were elected on credentials, order of business and platform and resolutions. Adjournment was then taken until 11:30 a.m.

Upon reassembling the Committee on Credentials reported all the wards of the city represented, and thirty-four delegates entitled to seats. Comrade Walter Walker was then elected permanent chairman and Comrade Blumer permanent secretary. The Committee on Platform and Resolutions (W. S. Dalton, chairman) then made its report. The report, after being slightly amended, was accepted by the convention. Following is the

PLATFORM.

The Committee on Platform and Resolutions made the following report as the municipal platform of the Socialist Labor Party, which was adopted: "The Socialist Labor Party of Seattle, in convention assembled, indorses the platform, principles and tactics of the Socialist Labor Party of the United States of America. We indorse and approve of the straightforward course of our national organ, THE PEOPLE, 61 Beekman street, New York, and pledge our support to THE DAILY PEOPLE.

"As the political organization of the working class, we recognize the necessity of aggressive trades unions that fight for working class interests only. Therefore we heartily indorse the Socialist Trade & Labor Alliance.

"WHEREAS, Class interest and class politics are inseparable, divide as they may on trifling issues, the labor leaders are always united on the question of labor fleeing. So-called 'independent' or 'citizens' movements are only the efforts of cunning political tricksters to blind and divide the working class.

"RESOLVED, That we call on the workers to shun all such factions and parties of the capitalist class, and to support the only party that stands for working class interests—the Socialist Labor Party.

"WHEREAS, The franchises for street railways in Seattle have been corruptly granted to private corporations, and the people robbed of their rights by the political tools of the capitalist class in the city council,

"RESOLVED, That we demand the unconditional recovery by the city of all municipal franchises, rights and property that have been alienated from the people, and that the wage-earners employed on such municipal railways, water work, lighting plants, etc., shall operate the same in the interest of the working class, according to the following principles: (1) The employees to elect their own superintendents and foremen. (2) No wage worker to receive less than \$3 per day; the day shall exceed eight hours. (3) A portion of the profits to be divided among the workers; another portion to be set aside as a pension fund for aged or disabled workers. (4) No employee shall be discharged for political reasons. (5) Reductions of fares and improved service.

"WHEREAS, The capitalist class robs the worker of the wealth he creates and denies him the opportunity of employing himself, and then brutally imprisons him for being unemployed, and forces him to break stones with a ball and chain on his limbs,

"RESOLVED, That in the name of the working class we protest against this outrage inflicted on us by the 'respectable' criminals who rule us, and we demand the immediate repeal of all laws and ordinances, and the employment of all unemployed workers by the city at \$3 per day of eight hours.

"WHEREAS, The mere right to vote the candidates who, when elected, may not be as they please during their term of office, is a mere burlesque of democracy,

"RESOLVED, That, in accordance with the fundamental principles of the Socialist Labor Party, the referendum, initiative and imperative mandate, every official elected by the Socialist Labor Party shall render an account of his acts at least once a month, at a public meeting of the members of the Party in Seattle. He shall carry out

such resolutions as they may adopt, and shall promptly resign his office if his recall is demanded by a majority vote of the party in Seattle.

CHARTER AMENDMENTS PROPOSED.

"We demand that the city charter be amended as follows:

"Whenever three (3) per cent. of the duly qualified electors of the city shall petition for the submission of any measure to be voted on by the people, it shall be the duty of the city officials to call an election for said purpose; when a majority of the people vote in favor of any measure at such an election, it shall become law and be subject to no veto.

"We demand the establishment of a city medical department, so that competent medical attendance may be had at cost, or free when necessary.

"The city to establish and maintain a city fuel store, fuel to be sold at cost.

"The city to furnish in convenient localities as many commodious bath houses as may be needed, the use of the same to be free to the public.

"The city to acquire possession of land within its boundaries and erect thereon comfortable houses for the workers, to be rented at permanent rentals calculated on cost of building, annual repairs and administrative expenses.

"We demand the immediate erection of enough school buildings to comfortably accommodate all the children of school age in Seattle; that enough additional teachers, janitors, etc., be employed to conduct same, and that the wages of all school employees be not less than \$75 per month for twelve months; that all children of school age be compelled to attend school, and that they be furnished, when necessary, with free text books, free meals, free clothing and free car rides.

"We demand the enactment of an ordinance making it a felony for an employer of labor to employ children of school age."

The report of the Committee on Aldermanic Nominations was adopted, and the candidates for other offices named without contest.

The following

TICKET

was then nominated:

Mayor—JACOB B. OLCOVICH.
Corporation Counsel—W. S. DALTON.
Comptroller—RAYMOND BLAND.
Treasurer—SEV. M. DEHLY.
Councilmen—at-large—A. O. LINSKOTT, WILLIAM H. WALKER.

Councilmen:
First Ward—DAVID KETUS.
Second Ward—C. S. KAUFFMAN.
Third Ward—W. J. PHIPPS.
Fourth Ward—D. RUDNICK.
Fifth Ward—WALTER WALKER.
Sixth Ward—CHARLES HAMBERT.
Seventh Ward—ABE BREARCLIFF.
Eighth Ward—HENRY BLUMER.
Ninth Ward—JOHN W. ULONETTE.

A campaign committee of five was then elected, and after singing the "Workingmen's Marseillaise" the convention adjourned sine die.

Section Seattle is in the habit of holding enthusiastic propaganda meetings, but the meeting held in the evening probably eclipsed any heretofore held by us. After music by our own orchestra (and she's a good one), the "Marseillaise" was sung with a will. John W. Ulonette, a young speaker who promises to make his mark in the working class movement, then made a short address, after which Comrade W. S. Dalton (Stanislaus Cullen), the poet laureate of the working class, delivered the address of the evening, on "Barbarism and Civilization," closing with a scathing denunciation of the capitalist class, and the recitation of his own poem, "Boor-zhwa, the Pig That Talks Like a Man." The meeting closed with three rousing cheers for the Socialist Labor Party.

It is true that movements make men, but it is equally true that men make movements. That we have here in the practically undeveloped, middle-class State of Washington a movement that is purely proletarian is no accident. That must be ascribed to the fact that the leading spirits of the movement here are men, mainly men, enthusiastic men, determined, revolutionary Socialists. With such war horses of the party here as Comrades Dr. T. J. Dean and Walter Walker, with such eloquent defenders of the proletariat as Comrades Thomas Lawry, W. S. Dalton and W. J. Martin, have we won the respect here not only of the working class, but even of the capitalist press.

H. B.

Duluth S. A. P. Municipal Vote.

DULUTH, Minn., Feb. 9.—Our vote in the municipal elections held on the 6th inst., rose to 213 for Mayor, 178 for Edward Kriz, for Alderman 6th Ward, and 42 for Julius Dworschak, for Alderman 2d Ward. This shows a healthy increase. The vote in 1898 stood, in Duluth, Hammond, for Governor, 72; Kriz, for Congress, 56.

Our 213 this year may go still higher when the official count is made. We have reason to believe votes have been cast for the S. L. P. which are as yet unrecorded. Our vote is an ideal Socialist vote, solid as Gibraltar and class conscious to the backbone. Considering the tremendous opposition we had in the combined fusion, "citizens" and "taxpayers," labor fakirs, we did remarkably well. It was the tax-payers' campaign from beginning to end. Had the Kangaroos only been here! The S. L. P. was the means of smashing the "confusion" forces, and influencing many voters, who, not willing yet to accept the S. L. P., stayed away from the polls. The Republican slipped in by 6 majority.

More anon next week.

LOUIS DWORSCHAK.

The receipt of a sample copy of THE PEOPLE is an invitation to subscribe.

EXHALATIONS

From a Suffering Proletarian Soul.

Confession of Past Errors—A Remarkable Vocabulary Illustrating the Blight of Capitalism. — Utopian Socialism and Practical Socialism.

JACKSONVILLE, Ill., Feb. 1.—At an agitation meeting, held by the Section, Comrade Charles De Silva delivered an address, many of the points of which were very telling. He said in substance:

"Owing to the present miserable social conditions, I was taken out of school and placed in a factory at a tender age, instead of going through college, as I should have done. Therefore, I ask you to overlook any grammatical errors I may make. My father was displaced by machinery, so he carried the dinner to me, instead of my carrying the dinner to him. Under Socialism there will be no such 'carrying of dinners,' because four hours of work will keep us in comfort if not in luxury. The boy will then be able to go through college and become a useful member of society.

"Under the present conditions a boy of sixteen has better chances than has a man of thirty. Even if the vast army of the unemployed was put to work under the present system, all the foreign markets that might be opened up would not relieve the glut. Under Socialism, when there is more wealth than we know what to do with, the people would all take a grand holiday till more products were needed; but under capitalism, the more and faster we produce the surer we are to starve as unemployed.

"I was blind, also, once. I used to sell my vote to the different candidates. The candidate who bought my vote was my well-wisher. He led me into saloons and filled my pockets with cigars. I marched through mud and rain, and shouted myself hoarse for him. But when he was elected he did not even notice me again—till next campaign. Surely, the wool was pulled over my eyes, then. But now the Socialist Labor Party is my light-house, and under its watchful eye I shall remain until victory crowns our efforts.

"What is the essential difference between Utopian and Modern Socialism? The first is a lofty ideal; the second soundly practical. Utopian Socialism is simply an enterprise on the part of certain individuals to reconstruct society according to an ideal. It appeals to sentiment. Modern Socialism, on the other hand, appeals to men's brains to their self-interest. It does not, however, appeal to all men; only to the working class, the oppressed ones. Some say that 'sentiment rules the world,' but the Socialist says that 'material interests determine man's action, individually and collectively.'

"Under this awful capitalist system a cynical dictionary springs up—the unnatural definitions in which we are prompted by the misery we see all about us. Here are a few samples: 'Creation: a failure'; 'Life: a bore'; 'Man: a fraud'; 'Woman: a fraud and a bore combined'; 'Beauty: a deception'; 'Love: a disease'; 'Marriage: a mistake'; 'A child: a nuisance'; 'Good: hypocrisy'; 'The Devil: a fable'; 'Evil: delectation'; 'Wisdom: selfishness'; 'Happiness: a delusion'; 'Friendship: humbug'; 'Generosity: imbecility.' Were we not happier when we were monkeys? Under Socialism, when everybody is owner of the means of production, when everyone has equal opportunities for enjoying the benefits of civilization, who will then think of such definitions for the noblest terms in language?

"The capitalists' next move will be to enlist the wage slaves as soldiers are now enlisted—to serve so many years, if not sooner discharged. If a man quit work then it will be 'desertion,' and when he combined with others it would be 'mutiny,' and punishable as such. Now, fellow-workers, you may expect this if the present conditions last much longer. When the capitalists control Congress so completely as to have it pass such a bill, you may get ready to wake up some morning to find yourselves chattel slaves.

"Read our platform for yourselves. See where your interest lies. Vote yourself into the courts, the legislature and behind the guns generally—and that you can only do by voting the ticket of the Socialist Labor Party."

In the economic organization of labor known as trade unionism, the Socialists see not only a logical development of the class struggle (and a sufficient proof in itself of the existence of that struggle, which is sometimes foolishly or knavishly denied, but also and above all a first manifestation of that class spirit, class consciousness, class solidarity, which the wage-working people must fully acquire before they can achieve their complete emancipation.—From "Attitude of the S. L. P. Toward Trades Unions."

If this paper is being sent to you without your having ordered it, don't refuse it. It has been paid for by a friend of yours. Read it and renew when the trial-subscription expires. You will find the date on the wrapper.

KNOCKED OUT!

Labor Fakir James Whitehead of Fall River Turns Tail.

The Lorraine Mill Operatives Being Deceived from His Plutches, he Turns up Lonsdale, Is Worst, Challenged, he Accepts and then Crawls Out.

PROVIDENCE, R. I., Feb. 6.—On the 17th of last month Comrade Charles Kroll, of the Rhode Island District, Socialist Trade & Labor Alliance, spoke before a meeting of the Lorraine Mill operatives, at which Matt Hart, of New Bedford, was also present. Hart had talked to the operatives before, and he had been requested to come to the meeting prepared to organize the operatives into the National Federation of Textile workers, of which he is president. As a result of a meeting had with the executive committee of the temporary organization that had been formed, Comrade Kroll was given permission to appear before the meeting when Hart was there. The comrade took advantage of the opportunity, and his presence took the starch out of Hart. After about twenty minutes of floundering about Hart sat down, and Comrade Kroll went at it hammer and tongs.

The textile workers apparently liked what Kroll had to say so well that when his half-hour was up they told him to keep on, which he did for an hour and ten minutes. The result, as you perhaps already know, was that by a vote of 70 to 9, taken three days after, they decided to join the Alliance. Squirming Under New Trade-Unionist Lash.

This, no doubt, must have made the fakirs wild, and, in addition, the fact that Kroll had handled the whole gang without gloves, showing up their dirty records, and exposing Hart right before the very people that they had so firmly expected would soon become their dupes, must have been worse than wormwood. A few days later, at the meeting in Lonsdale, the whole gang—Whitehead, Hart, Hibbert and four or five others who ran the alleged Federation—were on deck. The moment they spotted Comrade Kroll they grew wild. When the meeting was called to order the chairman requested all present who were not strikers to leave the room; Comrade Kroll did not budge; one of the strikers moved that everybody be allowed to remain, but the chairman refused to entertain the motion, stating that it was the request of the gentlemen of the executive board that all outsiders should leave. The comrade thereupon spoke up, and told them that if the "gentlemen" really wished to get rid of him, and would state so, he would leave the room, then there would be no objection to the others remaining. This brought out some applause in Kroll's favor, and so Whitehead jumped up and declared that Kroll was "the very man of all men whom he wished to have remain." He said Kroll had been slandering his character, and he hoped Kroll would be given an opportunity to state his slanders "before him instead of behind his back." To show his willingness to do so, Kroll immediately took off his coat and prepared to stay waiting for any more formal invitation. But his presence was like a red rag before a bull. One after another as the above named visiting crew of Labor Fakirs were introduced, they had to take a whack at the comrade, who listened quietly, and they warned the strikers not to have anything to do with him.

During all this time Kroll said nothing, patiently waiting for the opportunity to speak. When at last all the business had been transacted, one of the weaver comrades moved that Kroll be given the floor. Some moved that the meeting adjourn; the motion was lost by an overwhelming majority, but the chairman declared it carried. This raised a fearful hubbub. Kroll attempted to speak, but Whitehead and his gang tried to prevent him. After a time Kroll succeeded in making himself heard, and he charged Whitehead with being a coward and dared him to meet him in debate. Whitehead clutched at that like a drowning man at a straw, "just what he wanted," he said, he had "to catch a train," but he would meet Kroll in Fall River, and with that he and his gang cleared out.

When he had gone we succeeded in getting the audience back into their seats; they elected a new chairman, and then Kroll landed them for all he was worth on the perverseness and crookedness of the pure and simple Labor Fakir, and the necessity of the Socialist Trade & Labor Alliance as the only sane and honorable trade organization of the working class.

The Challenge.

Following up the attack upon these deceivers of the working class, Comrade Kroll issued the following challenge to Whitehead, which was published in the Fall River papers in full:

Providence, R. I., Feb. 3, 1900.
Mr. James Whitehead, Fall River, Mass.
Sir—I have at various times and places in Rhode Island and Massachusetts, publicly made statements that reflect on your career as a labor leader. These statements that I have made I am prepared to substantiate. My presence at the meeting of the Lonsdale strikers last Sunday seemed to have an electric effect upon you and your colleagues, who were with you on the platform. So much so that you repeated no less than six times during the course of the meeting that you hoped I would be given an opportunity to speak and state my charges against you. When one of the strikers moved that I be granted the floor,

incidentally remarking that if I were not given a chance immediately, you would be running away to catch a train, you jumped up and declared you "would stay all night if necessary." Yet, when after two and a half hours of patient waiting and much wrangling, I was at last given an opportunity, you interrupted me several times, and with the aid of your co-misleaders of labor, attempted to break up the meeting. I branded your conduct as cowardly in the extreme, and dared you to meet me in debate in your own ballroom, Fall River, on the merits of the organization you represent. I agreeing, if you would, to pay all expenses. You accepted, and during the confusion created by yourself and your henchmen, ran away "to catch a train," a very common trick among a certain class of supposed labor leaders. I, however, stood my ground, and upon your departure told the audience the very things you did not dare to hear.

Now, sir, to keep you to your word, I have engaged the Mulesplitters' hall for Sunday, Feb. 11. You can be assured I will keep my part of the agreement, pay all expenses and be at hand at the above place and time, at 3 o'clock p. m. If you fail to appear, we and the workmen of Fall River will know what conclusion to come to.

CHARLES KROLL.

Now, after all his brag and bluster, after having declared at a large meeting of the Lonsdale operatives that a debate with Kroll was "just what he wanted," Mr. Whitehead now turns tail; he refuses to debate. His reasons are typical:

Why should I debate with Mr. Kroll? I am as good a Socialist as he, and better than many who are going around preaching. But I am not of that kind of Socialist that vilify a man's character. Why should he call me a "political trickster"? That's personal. I'm not personal; I don't call him such names, etc., etc.

Thus this fraud of long standing in the Labor Movement now stands exposed, and can register his first knock-out, preliminary to the final knock-out that awaits him and his ilk.

Capitalist Charity.

NEW YORK, Feb. 11.—A few days ago I stumbled, in "St. Nicholas," upon a passage which is a worthy commentary on the fraud who wrote it, and the system of production that rendered it writing possible. Here it is:

"The church.... had started a plan for a free kindergarten and day nursery, to which poor working-women might bring their little children and leave them to be cared for while they were away at their daily labor. It was a beautiful charity, the salvation of helpless little ones from untold miseries, and the ladies of the parish took it up enthusiastically."

Ah! kind, benevolent, philanthropic souls, to interest themselves in "poor workingwomen's children." Surely, capitalists are not all bad, since they wish to save "little ones from untold miseries." Behold, ye lying blaspheming Socialists, and henceforth hold your peace.

But let us look a little deeper than the surface. Beauty is only skin-deep; let us see what the rest of it looks like. This paragraph is a veritable response of Apollo—fraught with hidden meaning for those who choose to seek for it. In the first place, let us see the reason for this so-called charity. Think you that these free kindergartens and day nurseries are instituted because the worthy capitalist pities the wretched lot of the "helpless little ones"? Think you that the capitalist is actuated by motives of compassion? Think you that the death-shriek of the little innocent whose life is crushed out by the wheels of a trolley car moves his sympathetic heart, and he endows a day nursery to keep others from meeting the same fate? Not in the least.

Now for the real motive. The proletariat all over the world are awakening to the fact that the capitalists are an unnecessary evil. Slowly but surely the truth is dawning upon them that the idler class is a degrading burden on the back of humanity; that the sooner it is cast off the earth, the sun will shine brighter and the birds sing sweeter for your joy.

And this awakening, this dawning strikes terror to the flinty hearts of the vampires. They realize that unless they give a new impulse to the fagged-out notion that the bosses are indispensable to the workers, the scales will soon fall from the eyes of the masses, and they will be sent kiting into Eternity. Therefore they call on their obedient hirelings, the ministers, parsons, etc., to concoct such schemes of "Christian charity," as church societies, free pictures, free music, free kindergartens, and so on down the list. Pretty things these, with which to fill the aching voids under the threadbare vests of the misguided many who toll in abject misery that the few may live in rotten luxury.

Workingmen, strike for your own! Seize the instruments of production and distribution, and being in control of these, procure for yourselves the whole loaf, instead of the stale crumbs now doled out to you by your "brothers," the capitalists.

Y. S. P.

Change of Date.

On account of the strict enforcement of the Sunday law in this city, Branches Hoboken are compelled to hold their festival, the proceeds of which go to the Campaign Fund, one day sooner than the first contemplated, that is on Saturday evening, Feb. 24th, instead of Sunday, Feb. 25th.

Class interests and class politics are inseparable. True, the interests of individual capitalists are necessarily various and conflicting. Two gold-bugs, for instance, may differ on the tariff. The same business man who professes allegiance to a certain party on national issues may quite consistently vote for the other party on municipal questions. All capitalists, however, are united—and so, therefore, are their parties—on the fundamental principle of all capitalist policy, that "labor must be fleeced"; for if there were no fleeces, there could be no contest as to its division between the fleecers.—From "Middle Class Municipalization and the Municipal Program of the S. L. P."

UNDER FIRE.

Socialist Councilmen on the Breech in New Britain.

Class Struggle in Council.

Labor Skinning Capitalist Aldermen Led by Orson F. Curtis, Making Frantic Efforts to Rid themselves of the Socialist Thorns in the Side of the Municipal Government.

NEW BRITAIN, CONN., Feb. 8.—The fight being waged by the Socialist members of the city government is having a telling effect, not alone on the capitalist class, but chiefly upon the working class.

Every time a chance is given them the Socialists show up the rottenness existing in our municipality, and this, of course, makes the capitalist representatives wild; every opportunity is taken advantage of to prove that the Republicans and Democrats are but representatives of the capitalist class, and many an opportunity is given.

Councilman Patrick is the chief thorn in the side of the robber class of this city, and against him all their spleen is vented. As is usual in municipal bodies, the mode of procedure is in violation, or has been, of the rules governing a deliberative body, such violation being made necessary by the continual stealing and log-rolling carried on in such bodies. Since the advent of the Socialists, however, in this city, things have changed; there are no more midnight conferences and back alley schemes rushed through the Council; a halt has been called upon such capitalist tricks; therefore, are the Demos and Repubs sick.

Chief among those who feel their wings clipped is one Orson F. Curtis, Alderman from the Third Ward; large contractor and skinner of labor. Hailing from the aristocratic (?) part of the city, he poses as being possessed of all the civic virtues, yet is never backward in "pushing a good thing along."

This gentleman, representing, as he does, the tax-dodgers and other unsavory characters, is always anxious to have the matter of rectifying our "crude methods" of assessing property left severely alone.

It is notorious that those whom Curtis represents, the rich and lazy, are in the habit of being assessed at \$10,000, while they own over \$100,000 worth of property. Curtis himself admitted this is so; on the other hand, many workmen who were cajoled into buying a "little home" on time, are finding the taxes so high that they cannot pay them; all this is a scheme, on the part of Mr. Curtis and the other employers, to "cajole" the workers out of their "little homes," which they have such nice looking mortgage plasters on, and make them take an interest in taxation.

In behalf of those who suffer from such open-faced robbery, Patrick introduced, at the last meeting of the Council, a resolution, the intent of which was to compel the proper assessment of property, and thus prevent the high-handed robbery now going on. Mr. Curtis thereupon, "in the interest of honesty and good government," after admitting the facts to be as stated by Patrick, moved that the resolution be indefinitely postponed.

Alderman Sparks rose to also oppose the motion made by Patrick, when the Mayor, fearing that his good friend, Curtis's motion might be forgotten, said: "Councilman Sparks, the motion is not seconded." Sparks thereupon sat down, and the Mayor turned toward the capitalist side, his actions plainly showing his desire to have the motion to postpone seconded. Thereupon another capitalist henchman, Pincheon by name, seconded the motion.

The action of the Mayor was so altogether unparliamentary, and disclosed such willingness on his part to violate the ordinary rules of parliamentary bodies; also as the act in this particular was but one of a series reaching back for some time, Councilman Patrick arose and protested against the Mayor taking a member off the floor to secure a second for a motion.

Mayor Webster said he had always tried to act fairly, and thought Councilman Patrick's remarks undeserved. Then the motion to postpone indefinitely was put and carried by a vote of 11 to 7.

At this juncture, Mr. Curtis, smarting under the whipping his class had received and the admissions he had been forced to make, rose and moved that Councilman Patrick withdraw his "offensive remarks" made about Mayor Webster.

Councilman Patrick said he was not cognizant of having said anything offensive, and consequently had nothing to withdraw. He did not mind, he said, if the Council did pass another vote of censure on him, he was standing by his rights, and would continue to stand by them.

The resolution was then pressed, Councilman Patrick demanded an aye and nay vote.

The clerk commenced calling the roll, and several members had voted, when Councilman Wiegand asked to be excused from voting.

Curtis then moved that Wiegand be compelled to vote. The Mayor, on a point of order, declared the motion out of order, because the vote was in progress.

(Continued on Page 4.)

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SOCIALIST VOTE IN THE UNITED STATES.

In 1888 (Presidential) 2,068
In 1890 18,331
In 1892 (Presidential) 21,157
In 1894 38,133
In 1896 (Presidential) 36,564
In 1898 82,304
In 1899 85,231

I did but prompt the age to quit their cloge
By the known rules of ancient liberty,
When straight a barbarous noise environed me,
Of swine and cuckoos, asses, apes, and dogs.
MILTON.

TWO HEARTS THAT BEAT AS ONE.

Out of the turmoil that capitalist conflicting interests have thrown the State of Kentucky into, there are rising to view facts thick as clusters of grape that are bound to tear to shreds the delusions behind which capitalist brigandage conceals its true features.

We have already commented on the fact that the Kentucky troubles are making an exhibition of the alleged "Law and Order" pretences of capitalism. Out of the din of "Law" and the turmoil of "Order" in Kentucky, now rises another monumental fact that, by throwing a calcium light upon capitalist political practices, allows a clear insight behind the pretences of the "Democracy" being a party hostile to the "Republican," and vice versa. The insight gained demonstrates with cumulative evidence that the capitalist class is one, and that both the Democratic and the Republican party are but the political manifestations of this class. The tell-tale fact referred to is this:

As is well known, the whole Kentucky trouble hinges on the capitalist issue of "Monopoly" and "Anti-Monopoly"; that the "Monopoly" element is represented by the Louisville & Nashville Railroad Company, while the "Anti-Monopoly" element is made up of the small property-holding middle class; and, finally, that the political party upholding the "Monopoly" banner is the Republican party, while the Democratic party is the political body around which the "Anti-Monopoly" hosts are marshalled. This is all well known, and was made clear in last week's issue. Now, then, following the reasoning that the political understrappers of capitalism insinuate by their political gabble, it would follow that only dyed-in-the-wool Republicans could be back of the Republican claimant to the Governorship, the militia-wielding Taylor. And yet, not so. Taylor, the Republican; Taylor, the upholder of the "noble Republican colors" against the "smutty rag of the Democracy"; Taylor, the "Republican champion," is doing battle behind the "Monopolist" entrenchments of the Louisville & Nashville Railroad Company; the General-in-Chief, Field Marshall, or Supreme Commander of these "Monopolist" entrenchments, under whose orders Taylor is operating is the president of the Louisville & Nashville Railroad Company; and—who is this president? Surely some Republican thorough-paced capitalist; surely some worthy, distinguished in the Republican camp, a life-long upholder of the "noble Republican colors" and life-long defender of the "smutty rag of Democracy"; surely—but why keep our readers longer in suspense? This president is THE DEMOCRAT, LIFE-LONG DEMOCRAT, RAMPANT DEMOCRAT, MR. AUGUST BELMONT!

When some nine years ago there was "trouble" with miners in Idaho, the Republican President obeyed orders from the Democrat Belmont, who owned the mines, and he sent the Federal troops to settle the strike; when shortly afterwards there was "trouble" with the East Tennessee miners, the Democratic Governor of Tennessee obeyed orders from the Republican Tom Platt, who owned the mines, and sent the militia post-haste to settle that "trouble"; and so forth, and so on.

The Republican and the Democratic party are not hostile political institutions; they are but pulsations of one and the same institution and class, to wit, the capitalist system and the capitalist class. The show of "war" is kept up between the two so as to divide the ranks of the working class on Election Day, and thereby eliminate the workers as political factors.

To understand and realize this fact, on the part of the workers, is tantamount to such solidification of their ranks as will be tantamount to turning the tables upon the capitalists and eliminating the capitalist class as a factor in the political and economic field.

THE PRESS.

Modern Fraudulent Traffic in "Relics."
—On the Daily People.

DRAFT, MASS., Feb. 12.—Workingmen should support their own press, not the trades union sheets that live on the black-mailed advertisements of bar-rooms, and the ability of their editors to keep the workers in line when "brothers" Capital and Labor fall out, but the Socialist press, which stands firmly and unswervingly upon class issues. It is not an honorable attitude for a man to support a paper every line of which breathes its contempt for, and its antagonism to, him. The newspapers, without exception, use their force to check-mate and foil all real attempts on the part of the working class to better its condition. They are a tremendous power, and the public opinion which they are to "mold" is carefully dictated by the class in power. That class is not the working class, and, as we understand the nature of the struggle which goes on, we must realize that we can expect nothing from the capitalist press. We, ourselves, must have our own press, in order that current events may be written up from the correct standpoint. The only papers that are fit to read, the only papers in which the news is not twisted and distorted, are the Socialist publications.

Treason to Labor Glorified.
The ethics of periodical literature are both wrong and vicious. In a recent number of a popular ten-cent magazine, much purchased by working men, there are two significant articles. The first is an installment, illustrated by some hideous colored pictures, of a "deep, reverential" life of Christ. This "Life of the Master" is the first and most prominent article in the magazine. The last one in it is a short story in which the heroism of scabbing, and the great rewards for this treachery are painted in glowing colors. It relates how, during a strike, a young fellow was allowed to risk his life in bringing freight through. He did it successfully, and was amply rewarded.

The average author believes himself wonderfully religious and tender if he commences the third person singular, masculine, with a capital letter. The introduction of a few archaic forms in spelling and grammar, help out the illusion wonderfully. Thus Watson (Ian MacLaren), who is "doing" the master for popular use, continually employs such forms as "holpen," "unto," etc., and always places the object before the verb when he wishes to be particularly effective. The inversion is the only mark of piety some religious writers have. Now, the known facts in the life of Christ can be summed up in a few paragraphs: the history of his time in a small volume. Thus, when a man has a contract for a folio, a quarto, or a series of papers to run for a year in a magazine, he must resort to phrase-spinning. It is not reverence in a man to pad out a very few facts with a great deal of gush and blather. No very surprising amount of reverence is shown in lading out this tommyrot by the yard. Watson, known as the author of some very foolish books on Scottish life, brings to his task the methods of the genuine book hack. He has his eye at all times on the fact that he is to dish up so many words for so much money. The traffic is not as honest even as that of the men in the middle ages who made spikes that they might sell them as nails of the true cross, or who did an enormous business in any old splinters they might have on hand as pieces of the Noah's ark. To-day the publishers of papers and magazines, anxious to stand in well with the ruling class, furnish a glut of weak sentimentalism, or badly perverted history and padding as religion. It is for the purpose of keeping the masses humble. They have but to look at the Carpenter of Nazareth, the Tent-maker of Tarsus and the Fisherman of Galilee, and the fact that the building trades have got it in the neck, the weavers—they are not exactly tent-makers, but they will do for an illustration—live under conditions that are a pretty fair example of what hell must be, and the New England fishermen die in shoals, will seem matters of little importance, and be overlooked.

The man who protests is of more importance than the ones, though numerous, who turn the other cheek. We might read some good lessons for to-day in the history of early Christianity, but it takes a Socialist to put the matter on its correct footing. Living men, living issues, necessities with us at present, are the ones to which we should attend. The crass and impotent "humanitarianism" of our popular theology can never atone for the basis of wrong and deception.

Humanity Scorned.
The story has a close connection with the so-called life. In fact, it is of more importance than the life. Literature in which the workingmen figure is very popular. It takes but little acquaintance with it to understand from what point it is written, and what interests it protects. Sometimes, rarely, very rarely, an exceptional book like Alton Lock will appear, but even in this case, the principal merit lies in the fact that it preserves for us a picture of conditions, of men, and of the ways they used, not in the fact that it draws any great conclusion or intends to teach any valuable lesson. Books in which the "herd" has a place are a standing insult to every intelligent working man. Yet I have seen very few protests from them. I venture to assert that the herolam of over half the workers who figure in popular literature consists in the fact that they scabbed a job under difficulties, or else helped to break up a strike. The major part of the other half is devoted to men who succeeded in beating their fellows.

Those acquainted with the books printed in the eighteenth and the early part of the nineteenth centuries will remember that when the name of the supreme being is mentioned, it is always written I—, or G—, but when a most opprobrious epithet is applied to a woman, and writers spoke freely at that time, it was written in full, usually in italics or small capitals. In the first instance the writer was treating his subject with "due reverence," in the second he simply betrayed the real attitude of his time and generation towards women. She was no more, and she deserved no better titles than the foul words applied to her. So, to-day, the writers still use blanks and dashes in a

spirit of sacredness, but the only really sacred thing on earth—THE HUMAN BEING—is commended for its baser actions, and is worthy of a heroic place only when it is treacherous and unworthy. Future generations will read our literature in this light. They will understand from it the estimation in which the working class was held; they will read, as we now read, the earlier works, and comprehend the woman's position, and will no doubt ask themselves, "What did the scorned and villified workers do about this?"

Rum and Bibles.
There is one thing we can do: make our own literature, have our own press, support our papers, and allow the gutter-snipe authors and publishers to revel in their unsold wares. Their morality is low enough, but their "sacredness" covers a multitude of sins. I notice one weekly publication an advertisement of several religious books, "In His Steps" among them. In the next column are several advertisements of abortion remedies. These two columns typify the capitalist morality; they are parallel to "Rum and Bibles."

Workingmen, put an end to this.
M. L. F.

POLITICAL AND ECONOMIC.

The "New Yorker Volkszeitung" is, and feels itself, in a hole, with the wind blowing upon it from all sides. In answer to long counts in the dictum against it by the affidavits of Section New York, S. L. P., one of which was that up to the time of the "Volkszeitung's" affidavits (January 10), it had not yet sent to the Idaho miners the moneys collected since last April for them, it now comes out with a photograph of a receipt that is intended to befool its beer-sodden constituents, BUT THAT PROVES THE PARTY'S POINT: the receipt is dated JANUARY 22. There are a few other photographs of P. O. money orders, but they prove nothing, except to idiots.

In the meantime the public is expecting some more confirmatory photographs; for instance, on the "Volkszeitung's" ridiculously small and sinking circulation, belying the false figures that it gets advertisements by, etc., etc.

More on Label.

Confirmatory Evidence Furnished by St. Louis, Mo.

St. Louis, Mo., Jan. 22.—That answer in the Letter Box of this week to C. S. J., Washington, D. C., hits the nail on the head. Our cigarmakers' Blue Label is a swindle on us of the rank and file.

There are many sides from which the Union Label can be viewed, and from these sides only one conclusion can be reached. That the label is a failure is beyond question, and amongst its most ardent supporters its failure is acknowledged.

One of the proofs which can best be cited is the large number of cheap cigars which are now in the market. In this city cheap cigars are on the increase to an alarming extent. We have a label committee, and they devote their efforts to finding a market for CIGARS MANUFACTURED IN TENEMENT HOUSE BEDROOMS BY THEIR UNCLASSED FATHERS OR BROTHERS-IN-LAW. At a union meeting one night a member found fault with a member of the Dabel Committee for pushing the tenement-made cigars of his brother-in-law, when the accused Label Committee member jumped up and said that he was doing nothing different from the rest of the Committee; that they were all booming some relatives' or friends' cigars, and that he considered he had as much right to earn a commission from his brother-in-law or his uncle as any other member had to earn a commission from the large manufacturers.

Thus you can see the benefits of the union label; its manifold uses to the fakirs can easily be seen: First, it draws dues out of the pockets of the working cigar-maker; secondly, it keeps him in line, so that the fakir gets his salary; thirdly, it aids the fakir in getting commissions for selling the cigar of his boss, when he should be helping his fellow-worker throw off the chains of wage-slavery.

An Appeal.

Fellow Wage Slaves! Section Cincinnati, S. L. P., appeals to you to contribute your mite to help defray the expenses at the spring campaign. A full ticket has been placed in the field, and an aggressive fight will be made. Comrade Arthur Keep, of New York, has been engaged as organizer. Ward Clubs and Local Alliances will and must be organized. Signatures will have to be collected, all of which requires hard work and some money. Our small membership is contributing liberally, but the strain is hard on them, and we, therefore, ask you to do what you can. All moneys to be forwarded to Max Eisenberg, 61 E. Clifton, avenue, Cincinnati, O.

SAM WINAWER,
FRED. PAUDOLF,
MAX EISENBERG,
THEO. KAUCHER,
PETER KROUBURGER,
LUDWIG KNOEFEL,
Campaign Committee.

The proposed municipalization of city franchises, under middle class management, and on the middle class plan, might be highly profitable to the middle class and its political agents, but could be of no benefit whatever to the wage-working people. It might even be highly profitable to the corporations, whose plants would no doubt be bought at corruption prices, including all the water in their stocks.—From "Middle Class Municipalization and the Municipal Program of the S. L. P."

The English translation of Karl Marx's "Eighteenth Brumaire," that some time ago ran through THE PEOPLE, is now to be had bound in an elegant volume of 78 pages, with Marx's picture as frontispiece. No Socialist, even though he be no student, and no student, even though he be no Socialist, can afford to be without it. Apply, Labor News Co., 147 E. 23d st., N. Y. City. Price, 25 cents.

FARM AND CITY.

Why and How the Farms are Depopulated,
the Cities Congested, and the Labor
Market Stocked.

The expropriation and expulsion of the agricultural population, intermittent, but renewed again and again, supplies the town industries with a mass of proletarians entirely unconnected with the corporate guilds and unfettered by them; a fortunate circumstance that makes old A. Anderson (not to be confounded with James Anderson), in his "History of Commerce," believe in the direct intervention of Providence. We must pause a moment on this element of primitive accumulation. The thinning out of the independent, self-supporting peasants not only brings about the crowding together of the industrial proletariat, in the way that Geoffrey Saint Hilaire explained the condensation of a comical matter at one place, by its rarefaction at another. In spite of the smaller number of its cultivators, the soil brings forth as much or more produce after as before, because the revolution in the conditions of landed property is accompanied by improved methods of culture, greater co-operation, concentration of the means of production, etc., and because not only are the agricultural wage-laborers put on the strain more intensely, but the field of production on which they work for themselves becomes more and more contracted. With the setting free of a part of the agricultural population, therefore, their former means of nourishment are also set free. They are now transformed into material elements of variable capital. The peasant, expropriated and cast adrift, must buy their value in the form of wages, from this new master, the industrial capitalist. That which holds good of the means of subsistence holds with the raw materials of industry dependent upon home agriculture. They were transformed into an element of constant capital. Suppose a part of the Westphalian peasants, who at the time of Frederic II., all spun flax, forcibly expropriated and hunted from the soil; and the other part, that remained, turned into day laborers of large farmers. At the same time arise large establishments for flax-spinning and weaving, in which men "set free" now work for wages. The flax locks exactly as before. Not a fiber of it is changed, but a new social soul has popped into its body. It forms now a part of the constant capital of the master manufacturer. Formerly, divided among a number of small producers, who cultivated it themselves, and with their families spun it in retail fashion, it is now concentrated in the hand of one capitalist, who sets others to spin and weave it for him. The extra labor expended in flax-spinning realized itself formerly in extra income to numerous peasant families, or maybe, in Frederic II.'s time in taxes pour le roi de Prusse. It realizes itself now in profit for a few capitalists. The spindles and looms, formerly scattered over the face of the country, are now crowded together in a few great labor-barracks, together with the laborers and the raw material. And spindles, looms, raw material are now transformed, from means of independent existence for the spinners and weavers, into means of commanding them and sucking out of them unpaid labor. One does not perceive, when looking at the large manufacturers and the large farms, that they have originated from the throwing into one, of many small centres of production, and have been built up by the expropriation of many small independent producers. Nevertheless, the popular intuition was not at fault. In the time of Mirabeau, the lion of the Revolution, the great manufactures were still called "Manufactures Réunies," workshops thrown into one, as we speak of fields thrown into one. Says Mirabeau: "We are only paying attention to the grand manufactures, in which hundreds of men work under a director, and which are commonly called 'Manufactures Réunies.' Those where a very large number of laborers work, each separately and on his own account, are hardly considered; they are placed at an infinite distance from the others. This is a great error, as the latter alone make a really important object of national prosperity."

The large workshops (manufacture réunie) will enrich prodigiously one or two entrepreneurs, but the laborers will only be journeymen, paid more or less, and will not have any share in the success of the undertaking. In the discrete workshop (manufacture séparée), on the contrary, no one will become rich, but many laborers will be comfortable; the saving and the industrious will be able to amass a little capital, to put by for a birth of a child, for an illness, for themselves or their belongings. The number of saving and industrious laborers will increase, because they will see in good conduct, in activity, a means of essentially bettering their condition, and not of obtaining a small rise of wages that can never be of any importance for the future, and whose sole result is to place men in the position to live a little better, but only from day to day. The large workshops, undertakings of certain private persons who pay laborers from day to day to work for their gain, may be able to put these private individuals at their ease, but they will never be an object worth the attention of governments. Discrete workshops, for the most part combined with cultivation of small holdings, are the only free ones. The expropriation and eviction of a part of the agricultural population not only set free for industrial capital, the laborers, their means of subsistence and material for labor; it also created the home market.

Spectroscope of Our Own Country.
In fact the events that transformed

the small peasants into wage-laborers, and their means of subsistence and of labor into material elements of capital, created, at the same time, a home market for the latter. Formerly, the peasant family produced the means of subsistence and the raw materials, which they themselves, for the most part, consumed. These raw materials and means of subsistence have now become commodities; the large farmer sells them, he finds his market in manufactures. Yarn, linen, coarse woollen stuffs—things whose raw materials had been within the reach of every peasant family, had been spun and woven by it for its own use—were now transformed into articles of manufacture, to which the country districts at once served for markets. The many scattered customers, whom stray artisans until now had found in the numerous small producers working on their own account, concentrated themselves now into one great market provided for by industrial capital. Thus, hand in hand with the expropriation of the self-supporting peasants, with their separation from their means of production, goes the destruction of rural domestic industry, the process of separation between manufacture and agriculture. And only the destruction of rural domestic industry can give the internal market of a country that extension and consistency which the capitalist mode of production requires. Still, the manufacturing period, properly so-called, does not succeed in carrying out this transformation radically and completely. It will be remembered that manufacture, properly so-called, conquers but partially the domain of national production, and always rests on the handicrafts of the town and the domestic industry of the rural districts as its ultimate basis. If it destroys these in one form, in particular branches, at certain points, it calls them up again elsewhere, because it needs them for the preparation of raw material up to a certain point. It produces, therefore, a new class of small villagers, who, while following the cultivation of the soil as an accessory calling, find their chief occupation in industrial labor, the products of which they sell to the manufacturers directly, or through the medium of merchants. This is one, though not the chief, cause of a phenomenon which, at first, puzzles the student of English history. From the last third of the fifteenth century he finds continually complaints, only interrupted at certain intervals, about the encroachment of capitalist farming in the country districts, and the progressive destruction of the peasantry. On the other hand, he always finds this peasantry turning up again, although in diminished number, and always under worse conditions. The chief reason is: England is at one time chiefly a cultivator of corn; at another, chiefly a breeder of cattle, in alternate periods, and with these the extent of peasant cultivation fluctuates. Modern industry alone, and finally, supplies, in machinery, the lasting basis of capitalist agriculture, expropriates radically the enormous majority of the agricultural population, and completes the separation between agriculture and rural domestic industry, whose roots—spinning and weaving—it tears up. It therefore, also for the first time, conquers for industrial capital the entire home market.—Marx's "Capital."

To the Miners in Prison at Wardner.

By Stanislaus Cullen, Spokane, Wash.

Ye gave the lie to the lackeys who said, "they cannot unionize,"
Like the chattel slave, Spartacus, ye gave proof that we will fight.
Mealy-minded folk may whisper that ye did a wicked thing.
Tos was brewed in Boston harbor; treason! treason! to the king.
"The Right Divine must be held sacred," so they told those desperate Yanks;
History tells us George lost his colonies ten years later to those cranks.
John Brown struck at "vested interests" in the flesh and blood of men,
Yes, they hanged him—four years later history tells of Lincoln's pen.
Ye were foolish (like those Yanks); ye were crazy (like John Brown);
Freedom's pioneers ARE foolish—but they shake the tyrant's crown.

Give us a toast for the toiler; come, Socialists, fill up the glass:
Here's success to our comrades (in prison and out),
And success to the Cause of our Class.

There be things we have read; there be things we have heard; but this is the thing we want:
KNOWLEDGE, DUTY, COURAGE, and the cause of the oppressed.

No class can be freed in thought and in deed, 'till CLASS CONSCIOUSNESS strikes the blow.
We have acted like fools with our votes, we'll admit, but the Boston Tea Party came first.
Then we voted ourselves on the cannon's right end; with precedents we have been cursed.
After Brown went to death we gave Lincoln a chance, so Socialists fill up the glass,
Our chains we will "lose," our world we will "gain," we will vote for the Cause of our Class.

If this paper is being sent to you without your having ordered it, don't refuse it. It has been paid for by a friend of yours. Read it and renew when the trial-subscription expires. You will find the date on the wrapper.

Lectures.

FEB. 12.—George Hazzler, "Can Trades Unions Solve the Labor Problem?" 313 Gratiot avenue, Detroit, Mich.
FEB. 13.—Thos. Doherty, "Transition," Textile Hall, Olneyville sq., Providence, R. I.
FEB. 14.—Hughes, "Blind Sampana," Ancient and Modern, 414 E. 71st street, N. Y.
FEB. 15.—Warner Mills, "Initiative and Referendum," Labor Lyceum, 1520 Champa street, Denver, Colo.
FEB. 16.—Miss M. V. Boyer, "The Material Interest of Working Women," Pythian Castle, 3092 Market st., San Francisco, Cal.
FEB. 18.—Thos. A. Hickey, "Mission of the Socialist Labor Party," 11 Warburton ave., Yonkers, N. Y.
FEB. 18.—Arthur Keep, "Socialism," at Club Rooms, 122 11th street, New York.
FEB. 18.—Julian Pierce, "Capitalism and Socialism," Club Rooms, No. 109 E. 109th street, New York.
FEB. 18.—Hughes, "Blind Sampana," Ancient and Modern, Club Rooms, 41 Willis avenue, New York.
FEB. 18.—A. S. Brown, "The Class Struggle," at Warner's Hall, 215 Washington street, Brooklyn.
FEB. 18.—Harry Carless, Free Stereoscopic Lecture, at Club Rooms, 34 Avenue C, New York.
FEB. 21.—"Socialism and Governmental Tyranny," 1068 Payne ave., cor. McHenry st., Cleveland, O.
FEB. 22.—E. B. Merriard, "Legislation against the Working Class," Pythian Castle, 3092 Market st., San Francisco, Cal.
FEB. 23.—Prof. J. Q. Dealey, "Socialism: Is it a Question of Economics, Ethics or Politics?" Textile Hall, Olneyville sq., Providence, R. I.
FEB. 23.—O. O'Toole, "The Irish Race, Past, Present and Future," 414 E. 71st st., N. Y.
FEB. 23.—"Modern Socialism," Labor Lyceum, 1520 Champa st., Denver, Colo.
FEB. 23.—Meiko Meyer, "The Socialist Trade Union Alliance," at the A. F. & L. U. 313 Gratiot ave., Detroit, Mich.



Uncle Sam and Brother Jonathan.

BROTHER JONATHAN—I am at a loss to comprehend what you Socialists mean by dividing the people into three different classes.

UNCLE SAM—If you would only use your own intelligence, you would come to be "at a loss."

B. J.—We have but one kind of people—citizens, all equal before the law.

U. S.—The devil you say!

B. J. (testily)—That's just what I say.

U. S.—Mention one of these free institutions.

B. J.—I'll mention you a dozen: First, the suffrage; second, the right of any one to go into any pursuit he likes; third, our free schools; fourth, we are all born equal, we have no lords with special privileges; fifth—

U. S.—That'll do. Let's take up the first. You are a motorman; you told me that last year you did not vote. Did you not want to?

B. J.—I wanted to, but could not.

U. S.—Why not?

B. J.—Had to work.

U. S.—Why did you not drop work?

B. J.—And lose my job and starve?

U. S. (grabs B. J. by the nape of the neck, pulls him to a near pump and holds his head under while he pumps a bucketful of water on B. J.'s head. When B. J. has recovered his breath U. S. proceeds)—That much for equality before the law No. 1. Much good does the written "equality" do you in practice you can't avail yourself of it.

B. J. tries to dry his head.

U. S.—Now for No. 2. Do you like standing ten and more hours on the front platform of a car, summer and winter at the starvation wages we complain about?

B. J. (still drying himself)—No, I don't like that.

U. S.—Why don't you go into the business of owning your own trolley line?

B. J.—I haven't the capital.

U. S. (pulls B. J. again under the pump and gives his head another soaking. When he has again recovered his breath U. S. proceeds)—You cannot exercise your functions unless you have capital or access to capital; you have none, and the only way you can get access to capital is by selling yourself at starvation wages to the capitalist. You have no choice. That much for "equality before the law" No. 2.

B. J. mops his head.

U. S.—Now for No. 3. Would you have liked to go through college?

B. J.—Indeed, I would.

U. S.—Why didn't you?

B. J.—My parents were too poor; they even had to take me out of the grammar school to help them earn a living.

U. S.—And the shoobush was on all the time ready for you?

B. J.—Of course.

U. S. (pulls B. J. a third time to the pump and gives his head a third soaking)—That much for "equality before the law" No. 3. Much good does school do you or the abstract right to go there if the social system you are under bars you from access through poverty. Now to No. 4.

B. J.—At any rate we have no law that we must knuckle under—

U. S.—Let's see. Must you and all workers not "knuckle under" to your bosses from early infancy, or do you do what you want? Don't they make you to sign away the rights that give you to protection from injury in exchange of a crust? And, furthermore, do you not know that our workers in America support more lords, princes and marquises than any European country? Who are the Dukes of Marlborough, the Marchionesses of Castellane, the Princesses of Hatzfeldt, the Countesses of Campotolice and scores of others if not American lawless who own our American property, and whom we must support with the sweat of our brows, and who bully us and have us clubbed and shot if we strike? (Pulls B. J. a fourth time under the pump and administers a fourth soaking.) That much for "equality before the law" No. 4. Much good does the absence of lords and dukes in our constitution do us if practically they are on our backs! Now go on with No. 5.

B. J. (wet as a ducked hen and crest-fallen)—No, thank you. The starch is taken clean out of my "equalities before the law."

U. S.—Now you may be able to understand what Socialists mean by "class."

The thing to look at is the material condition of a man. According to his material conditions so will his actions and his needs be. The man who owns large capital constitutes a class; he needs not to work. They can live on the work of those who do not own capital, because without land or machinery with which to labor, a man cannot exercise his functions as worker. Thus we have two classes: First, the idle capitalist class that has upon up the nation's wealth, and, second, the working class, or proletariat, who alone does all the work and produces all the wealth, but lives in poverty.

In between these two you have middle class. It consists of people who have a little property, just enough to keep them from working for others, but not enough to compete with the fellows. This middle class is kept by the board fast. Catch on?

B. J.—I begin to see.

U. S.—All present political struggles are conducted upon the class lines of these three classes. Understand you perceive and understand the three wheels in the mechanism of present society you will be regularly crushed in the cogs and squeezed.

